St. Anthony's Messenger.

ORGAN OF THE THIRD ORDER OF ST. FRANCIS

AND DEVOTED TO

THE INTERESTS OF THE HOLY FAMILY ASSOCIATION.

No. 7. DECEMBER, 1908. VOL. XVI.

(For St. Anthony's Messenger.)

Christmas.

Be glad, be glad, this happy morn,
Whereon the Infant King was born,—
A King who in a manger lay
For love of us on Christmas Day.
Let us His lowliness now sing;
Let heav'nly Alleluias ring;
Bring welcome as the angels brought,
And seek Him as the Shepherds sought,
And though we have no golden store,
To Him, our King, our love is more!

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Hail Jesus, our Emmanuel,
Who 'mongst us now has come to dwell,—
All glory to Thy Sacred Name,
Which all created things proclaim!

—*Amadeus, O. S. F.*

The Feast of Love.

THE joyous and blessed day of the nativity of Our Lord Jesus Christ is close at hand again. Before another issue of our MESSENGER will have reached our kind readers the season of Advent will have passed, and the joyous "Glory to God in the highest, and on earth peace to men of good will" rung out at the Christmas Mass.

Christmas, the feast of "the goodness and kindness of God," recalls vividly to our mind the ever consoling truth of the words written by St. John (Chapt. III., 6): "God so loved the world, as to give His only begotten Son; that whosoever believeth in Him, may not perish, but may have life everlasting." The hearts of men are warmed, as by reflex from this divine love, at this holy season; the hands that usually toil only for self, are reached out in brotherly love, beyond the family circle, to bring joy and happiness also to those who are poor and needy, sick and unfortunate.

Presents, useful and otherwise, cheap and expensive, are offered for sale in the stores and shops many weeks before Christmas, and it seems the hardest task in the world to select something appropriate. Many gifts are bestowed, too, that cause dissatisfaction—and had better not been made at all.

But to one kind of Christmas gifts we should like to call the attention of our kind readers and friends, that will cause no trouble either in selecting or bestowing, and which have the advantage of not only making those happy who receive them—but also bring joy and blessing to the giver here, and eternal reward in the world to come. And what are these gifts and presents? Alms for charitable purposes, for the poor, the feeble and aged, the sick, the orphans and destitute children, and especially for those we have closest at heart, our *poor, deserving students,* who are far from home and their loved ones. If at any time a youthful heart feels home-sick, it is certainly on Christmas day, when every good Christian recalls the happy days spent as child under the paternal roof.

We, therefor, request our dear readers and kind friends not to forget "our poor boys." Whosoever contributes to this work of charity, will surely have a portion in all the good works these young men will perform, when once they have reached their goal as Religious and Priests of the Most High. May, then, the spiritual blessings and material joys of this "holy season of Love and Good Will" be shed abundantly upon all the kind benefactors of our poor students! These are the sincere prayers and most hearty good wishes of the editor and manager of ST. ANTHONY'S MESSENGER.

The Tertiaries' Corner.

Members of the Third Order will refrain from excessive cost and elegance in their dress and toilet and will observe—each according to his state of life—the rule of moderation. (RULE II, § 1.)

EVERY Christian is, as the Apostle says, bound to give good example to his brethren. In the midst of the generally low ebb of morals and confusion of principles, that obligation is laid more imperatively than ever upon all who desire to work for the coming of the kingdom of Jesus Christ. It ought to be especially binding upon the Tertiary whose vocation is to be a perfect model of the precepts of the Gospel. No doubt the Rule of the Third Order of St. Francis aims in the first instance at *interior* things; but it exacts also that the *exterior* should be the faithful reflection of the interior formed on the divine model, Jesus Christ. Now, to give good example means, for a Tertiary, to be faithful to the precepts of his Rule, precepts which determine and regulate his conduct principally in the use of things of this world and in his relations with his neighbor.

It may be well to remark here, before going into details, that there is nothing in the Rule of the Third Order beyond what is contained in the Gospel. But the Gospel is a dead letter to those who live beyond its influence, and its laws are very ill-kept by a great number of Catholics. Now, in promulgating the Rule of the Third Order, which he had adapted to the requirement of the masses, Pope Leo XIII., of blessed memory, intended to proclaim the precepts of the Gospel whose infallible guardian he had been chosen. It ought, therefore, to be the care and glory of Tertiaries to conform to the Gospel by means of the Third Order. In doing so, they will be themselves reformed, they will sanctify their family and relations, and they will thus have helped, each in his own sphere, to bring society back to Jesus Christ, who is, both for society and for the individual, "the way, the truth, and the life."

The words of the Rule, placed at the head of this little treatise, refer to the mode of life which Tertiaries are expected to observe. St. Paul admonishes devout women (and the same must be understood of men) to be attired in decent apparel, adorning themselves with sobriety and modesty. Now, the decency of apparel and other ornaments depends on the material, fashion and cleanliness. As to the material and fashion of clothes, decency is to be considered according to the divers circumstances of age, place, time, quality, company and occasion. Exterior neatness represents in some manner the inward. In regard to this, the gentle St. Francis de Sales says: "Be neat; let noth-

ing be about you loose or ill put on. It is a neglect of them with whom we converse, to come into their company in uncomely apparel; but take heed withal of affectation, curiosity, effeminacies and vanities. As far as you are able, keep yourself always in simplicity and modesty, for without doubt it is the greatest ornament of beauty and the best excuse for deformity."

In his Rule for the Friars Minor who are obliged by their vocation to very strict poverty, after having indicated the form and quality of the habit to be worn by them, our Seraphic Father adds: "I admonish and exhort my brothers not to despise nor judge those, whom they see dressed in soft and gay clothing and who use delicate food and drink, but rather let everyone judge and despise himself." (Rule of the First Order. Chapter II.) Tertiaries may take these words to themselves, for although not addressed directly to them, they nevertheless show the spirit of their Seraphic Father.

Narrow-minded Tertiaries, whose zeal has a dash of bitterness in it, cannot bear to see anything that goes beyond the limit of poverty and simplicity, sometimes foolish singularity, which they have set for themselves. They do not take into consideration that what would be luxury for people in their condition or position, is only what is suitable to the state of life of many another, and that the very persons whom they condemn as worldly on account of their dress and surroundings, are perhaps more detached, and practise true poverty better in the sight of God than they themselves. Perhaps they, more than anyone, in their inmost heart regret the circumstances which oblige them to live in a way which they endure rather than choose. But even supposing the conditions to be identical, circumstances may vary; in the case of one there may be differences connected with a husband or wife; in that of another, with position; of a third, with relations, and so on.

"Let everyone judge and despise himself," as our Seraphic Father said. Let this be the attitude of Tertiaries when, in comparing themselves with others, or when making comparisons between others, they feel tempted to form judgments in a way forbidden by true poverty, which at all times ought to be seraphic, that is to say, imbued with fraternal charity.

—Among the different means that we have of pleasing God in all that we do, one of the most efficacious is to perform each of our actions as though it were to be the last of our life. At each step we take, let us say to ourselves: Would you perform this action if you knew you had to die immediately after it? Would you do it in the manner you intend?

(For St. Anthony's Messenger.)

Franciscans in the Wilds and Wastes of the Navajo Country.

(By Rev. L. O., O. F. M.)

93.) *Zuñi, continued.—Popé's rule.—His arrogance.—Aftermath of the rebellion.—Otermin's unsuccessful attempt.—Expedition of Vargas.—His character.—Arrival at Zuñi.—Bonaventura's mission.—The Zuñis submit.—They bring their children for baptism.—Sacred vessels and vestments found by Vargas.—The revolt still smolders on.—Suggestion of transferring the pueblo of Zuñi to the Rio Grande.—Revolt of the Jemez, Navajos, Zuñis, etc., put down.—Founding of the present village of Zuñi.—Visit of Governor Cubero.—Three notoriously profligate Spaniards killed by the Zuñis.—Padre Juan Garaicochea, missionary at Zuñi.—He is respected and loved by his swarthy parishioners.—Cubero marches against Zuñi.—The Zuñis take to flight.—Captain Madrid brings Fr. Juan away from Zuñi.—Zuñi again without a priest.*

POPÉ'S rule was great fun so long as the insane excitement of victory and the freedom from restraint lasted. But when later this excitement began to quiet down, his overbearing tyranny became oppressive. He at length reached the point where he not only threatened all those who refused to obey his orders with the dire and dreadful vengeance of the gods, but took the business of the gods into his own hands, and proceeded to execute that vengeance, even frequently inflicting the death penalty. To maintain his central government, excessive tax and tribute was imposed upon the people.

Civil discords and wars followed, in which many people were killed and pueblos destroyed; drought and failure of crops ensued, against which the people were less adequately prepared than of old; the pagan deities did not seem to be so much alive and so powerful to make them a prosperous nation as the boastful prophet had foretold; the Apaches and Yutas, taking advantage of the unsettled and disordered condition of affairs, vigorously renewed their raids of murder and plunder; many pueblos were abandoned, sites of others were changed, tribes were scattered, decimated, exterminated, or absorbed by others. Barbarism darker and more savage than that of aboriginal times settled down over the land.

In 1681 Governor Otermin made an unsuccessful attempt to recover the lost province, and after that things were allowed to go on as they

went, till 1692, when Don Diego de Vargas Zapata Lujan Ponce de Leon was sent from Mexico, by the Viceroy Conde de Galves, to reconquer New Mexico.

De Vargas set out from El Paso on the 21st of August, 1692, and began the reconquest of the revolted region. Being a dashing leader and a brilliant general, he soon brought the misguided rebels to terms. And this with very little bloodshed; for he was very generous and humane, avoided bloodshed wherever it could possibly be avoided, and never drew his sword except when it was absolutely necessary. After receiving the oath of allegiance from the Tanos, Taos, Teguas, Picuries, Pecos, Jemez, and Queres, he arrived at Zuñi during the month of November of the same year. On El Morro the inscription may be read: "Here was the General Don Diego de Vargas, who conquered for our Holy Faith and for the Royal Crown all of New Mexico, at his cost, in the year 1692."

The Zuñis, as has been stated, had left their pueblos and fortified themselves on the top of Ta-a-ya-lone, where they put everything in readiness to offer a resolute and stubborn resistance in case the Spaniards would send an expedition against them. When De Vargas arrived with his army at the foot of the great rock, instead of storming the stronghold and avenging the cold-blooded massacre of four hundred of his countrymen by butchering men, women and children, as the traditional "bloodthirsty Spaniard" would be supposed to have done, he sent to the entrenched rebels a certain Bonaventura, a man of their own people, to assure them that the Spaniards were come with peaceable intentions, and that no harm would be done them if they returned to their duties as Christians and as Spanish subjects.

Relying on the truthfulness of these assurances, they gladly submitted, without the stroke of a sword or the shedding of a drop of blood. Here the Apaches made one of their dashing raids upon the Spaniards, and drove off a bunch of their cattle, but the Zuñis were again restored to faith and loyalty, and on the 11th of November they brought 294 children to be baptized by the religious.

"On the same day they invited the governor into the house of an Indian woman, where he saw an altar with two tallow candles burning on it. The altar was partly screened with pieces of church vestments. Kneeling down, Vargas removed the screen and found, carefully kept, three crucifixes, two of brass and one painted on wood, a picture of St. John the Baptist, a silver gold plated ciborium, a remonstrance with its rock crystal, and four silver chalices with only three patens. There were also several books, which had been used by the priests who died there at the great revolt. These objects were taken by the governor

in order to transmit them to the custodian of the province. There remained two bells without hammers in the power of the Zunis."* Finally, having left a guard at Zuñi, he proceeded to complete the reconquest of the province, which was not accomplished till June, 1694.

Even after that date disturbances occurred among the different pueblos for several years. Vargas and his soldiers were not Puritans, otherwise the Pueblo would have been sent on the trail of the Pequod, and placed beyond the possibility of causing any more future trouble. In April, 1693, Vargas met a Zuñi chief at San Felipe, with whom he consulted as to the advisability of transferring the pueblo of Zuñi to the Rio Grande, but no definite action was ever taken upon this suggestion. In June, 1696, he was again on the march against Jemez, who with their allies, the Navajos, Zuñis, Picuries, Taos, Teguas, and part of the Queres, had inaugurated another revolt similar to that of 1680. The Indians were defeated, and the Zuñis returned home much frightened.

During the twelve years, 1680 to 1692, which the Zuñis spent on Thunder Mountain, their deserted pueblos fell into decay and ruin. When after the visit of De Vargas, they came down from their fortified perch, they erected upon the ruins of Halona the pueblo of La Purisima de Zuñi, or the present Zuñi village, which was visited in 1699 by the governor Don Pedro Rodriguez Cubero, to whom the inhabitants renewed the oath of allegiance. In the following year Padre Juan Garaicochea was put in charge of Zuñi.

On March 4, 1703, the Zuñis killed three Spaniards, Valdés, Palomino and Lucero, who had been exiled there from Santa Fe, and who had been the cause of trouble in several families of the pueblo. The missionary priest, Fray Juan Garaicochea, had previously written to Governor Cubero that the presence and the conduct of these men, as well as that of the soldiers, who had been sent with him as an escort, was very objectionable to the Indians and would not fail to lead to serious difficulty sooner or later. The governor paid no attention to these complaints and to the advice offered, and so the Indians, finally, took justice into their own hands and killed the three exiles. That the soldiers did not meet a like fate was owing to the fleetness of their horses, which they mounted in such haste that they forgot to put bridles and saddles on them. They did not, however, molest Fr. Juan, as they all knew well that he always had been opposed to the objectionable conduct of these bad men, and had continually exhorted and upbraided them for it.

*According to the "Documentos para la historia de Mexico," quoted in Archbishop Salpointé's "Soldiers of the Cross," p. 76.

At the first notice of what had happened, Cubero called out his soldiers and set out to punish the Zuñis. This, in the opinion of Fr. Juan and of Fr. Antonio Miranda of Laguna, was not a wise or prudent thing to do, since the three Spaniards who had been killed had richly deserved their fate; besides, there were only seven Zuñis implicated in the killing. When the Zuñis heard of the approach of the governor and his troops, they did not await his arrival, and not only those who had killed the Spaniards, but many others who were afraid of being implicated in the crime, fled, some to the Tanos and Moquis of Walpi, and others to the lofty heights of Ta-a-ya-lone, taking with them as many of the horses and sheep of the pueblo as they could. After the flight of the guilty party, there was really no longer any reason to punish the Zuñis; still, the governor thought he had to punish them. Justifying his course by the viceroy's orders to use gentle means, he sent Captain Roque Madrid to bring Fr. Juan away from Zuñi and escort him to Santa Fe, much against his own wishes as also the wishes of the Zuñis. Thus Zuñi was again left to itself.

Christmas in Bethlehem.

Bethlehem, the home of Christmas, is that happy Utopia of which every Catholic child dreams—it has more than one Christmas. In fact, it has three big ones, and strangely enough, the one falling on December 25th of our own calendar is not the greatest of the three. It is, at least, the first.

Twelve days after the Latin has burned his Christmas incense in the sacred shrine, the Greek Church's patriarch, observing that it is Christmas-time by his slower calendar, catches up the gloria, and bows in the Grotto of the Nativity for the devout in Greece, the Balkan States and all the Russias.

After a period of another twelve days the great Armenian Church of the East takes up the anthem of peace and good-will, and its patriarch visits the shrine.

There is Work for Every One.

There is nothing more important for the safety and welfare of the individual, or for the safety and welfare of society, than that each man, woman and child should be educated to work, to work regularly and steadily, to do each his work honestly and thoroughly, and to make such arrangements in the home and in society, or in the business world, that each one shall be provided with some sort of steady and honorable and useful work of hand or brain, or both.

(For St. Anthony's Messenger.)

The Venerable Fr. Antonio Margíl, O. F. M.

(By Esperanza.)

IV. Antonio Offers Himself for the Missions in America.—Bids Farewell to His Mother.—Arrives at Santa Cruz de Querétaro.

WHILE engaged in mission work among his own countrymen in Spain, young Fr. Antonio Margil heard of the dearth of missionaries in distant America, and how for want of priests countless souls would never share in the joys of heaven prepared for those that serve God. "How can they serve their Creator," thought Fr. Antonio, "if they do not know Him? And how can they know about Him and His wonderful works, how can they profit by the death of Christ, if there is no one to instruct them?" Thoughts like these made his heart beat with sympathy for the benighted millions who still groped about in the darkness of paganism, and lived but to eat, drink, sleep, and amuse themselves after a manner scarcely above that of irrational beasts. Filled with love for his Savior, sympathy for the aims of his Divine Master, Who had come into the world to save immortal souls, took hold of the young priest's heart, and he resolved to devote himself to apostolic work among heathen people. Just about this time Fr. Antonio Linaz, of the missionary college of Querétaro, Mexico, arrived in Spain with authority to take with him twenty-four volunteer Franciscans for the missions in America. Fr. Antonio forthwith begged his superiors to permit him to be one of the twenty-four. His petition was granted, inasmuch as the superiors saw that he was in every way qualified for such arduous work.

Before departing from his native country, Fr. Antonio, by permission, went by way of Valencia, in order to discharge a duty of filial piety towards his mother, who was then a widow. Truly pious as she was, the mother nevertheless felt grieved at the thought of having to part with her son for life. "How, now, my son," she said to him, "wouldst thou go and leave me, when I hoped some consolation from thee, and that in the hour of my death my anxieties would find thee at my bedside!" "Mother," Antonio replied, "when I entered the religious state I gave thee up; for a mother I took Mary, most holy, and Jesus for a Father, for I renounced everything earthly. I go to labor in the Lord's vineyard, in order to see if by this means I can do something to give pleasure to my beloved Jesus. Mother, be assured in the Lord that His Divine Majesty will care for you, and if the Lord gives me

His grace, I shall not fail to assist you at the hour of death. Do not worry about this, mother; those are worldly sentiments, and these we must leave to the dispositions of the Most High. I leave you to my brother-in-law and to my sister, whom I affectionately charge to care for my mother; and in case they all should fail to do so, Jesus Himself will care for my mother." At these words the young priest fell upon his knees, begged her pardon, and asked her blessing, which the aged mother bestowed with a bleeding though quite resigned heart, and at the same time once more offered her son to God, as she had done many a time before. She then in turn asked to kiss her son's consecrated hand, but this he would not permit. Finally, giving way to her pleading, he allowed it for her consolation, after kissing her own hands, and thus they parted to meet no more in this world.

Fr. Antonio hastened to join Fr. Linaz at Cádiz, who received him most affectionately. The whole missionary band landed at Vera Cruz on June 6, 1683, after a voyage across the Atlantic which had lasted ninety-three days. Having rested a few days, Fr. Antonio with one companion was directed to proceed to Querétaro, and to preach missions at Cotastla, Huatusco, San Lorenzo de los Negros, San Martin, San Salvador el Verde, and other places along the road until they should reach San Juan del Rio, where all the new recruits would be united. They started out on foot, and carried no other baggage than a breviary and a crucifix. On the road they were fortunate enough to fall in with some muleteers, from whom they received what little food they needed as an alms. With three other friars, Fr. Antonio at length reached the grand monastery of Santa Cruz de Querétaro, the missionary college or seminary which figures so prominently in the history of the Franciscan missions of Texas, Sonora, Arizona and California.

Mary at the Crib.

The Divine Child, He who is the splendor of heaven, lay in a crib. A little straw formed His bed to Whom the earth and all it contains belong. And she who is Queen of Heaven and earth is near that crib. There she watches and is attentive to all the wants of her Divine Son. With what respectful care she touches Him, and holds Him, knowing Him to be her Lord and her God! With what joy and confidence she embraces Him and presses Him to her bosom! She was the most humble of creatures, she was also the most prudent and watchful. She was never wanting in the most tender care for Him, and during His whole life upon earth she never failed in the least in the fulfillment of any duty toward Him.

Pious Union In Honor ..of the.. **Holy Ghost**

"We earnestly desire that piety may increase and be inflamed towards the Holy Ghost to whom especially all of us owe the grace of following the paths of truth and virtue." POPE LEO XIII, *Encyclical, May 9, 1897.*

A Series of Popular Instructions on the Holy Ghost.

XXXV. Our Debt of Gratitude to the Holy Ghost.

THE Holy Ghost is the "Infinite Love of God," proceeding from the Father and the Son, and perfecting the Being of the adorable Trinity, according to that sublime utterance of St. John: "God is Love."

It was through love that God created and redeemed us; therefore it is that the Holy Scripture shows us that the works of creation and redemption, wrought by the power of the Father and the wisdom of the Son, are finished and perfected by the action of the Holy Ghost. Hence, when our divine Redeemer had completed His work on earth, and was about to return to His Father, He said to his disciples: "It is expedient for you that I go; for if I go not the Paraclete will not come to you; but if I go, I will send Him to you." According to Our Savior's promise, the Holy Ghost came on Whitsunday, from the bosom of the Father and the Son, to finish and carry on forever the work of Their mercy. He became the soul of the Christian Church, making it into a living body; and all its life has ever since come from Him and depended on Him, and so shall continue till the end of the world. All the grace that has ever been dispensed in the Sacraments, or has ever wrought the sanctification of souls, is the work of the Holy Ghost, the "Giver of Life." Whenever we ask a spiritual favor of the Almighty God, through the merits of Our Divine Savior, or through the intercession of the Blessed Virgin and the Saints, whether we think of the Holy Ghost or not, the blessing given is the outpouring of His love, the grace received is His gift. Whenever we think a good thought, say a good word, or perform a good action, it is by and through "the Spirit of God dwelling in us" that we do it.

How great, therefore, and how constant is our debt of gratitude to the Holy Ghost! How intimately is our whole spiritual life pervaded by His influence! Let us always think of this, and constantly turn toward the Holy Ghost in thanksgiving, as well as in supplication, and thus make some amends for the thoughtlessness and ingratitude the "Spirit of Love" has to endure at the hands of so many lukewarm Christians.

(For St. Anthony's Messenger.)

Our Preparation for Christmas.

THE little children are counting the days and the hours, and wondering how long it will be till Christmas comes around again. We, too, should be thinking of Christmas, but in a quite different manner than the children. We should look into our hearts to see whether there is anything objectionable, or sinful therein, which would spoil our Christmas pleasure. And right here the Church places before our eyes a saintly man, who puts to us the very question we should ask ourselves, and which we must answer truthfully if we would be children of God and celebrate this great feast worthily. And this question is: "What went you out to see? A reed shaken with the wind?"

Are you a reed? Children ask questions and trouble their parents; big men ask a great many questions during their life, but one question they do not ask: Who am I? Why am I in this world, and what am I to do? A great many Catholics ask this question all right, but how few really answer! Of all these it may be said that they are "reeds," of whom Our Lord says, they are shaken with the wind, holy today and sinners tomorrow! Let us look at these spiritual reeds, perhaps we might find our own picture among them.

The first class of "reeds" are the impenitent sinners. No sinner is so hardened against the voice of God that he does not hear it at times. There may be a death in the family, or some good friend may be taken away suddenly under peculiar and shocking circumstances. The impenitent sinner sees or hears this, and says to himself: "What if I had died, and should have gone before the judgment seat of God suddenly? I will return to God, and begin a new life at once! What a good resolution to make, and how happy would the sinner be if he kept his word! The impenitent sinner goes to church at ttimes and there hears the word of God from the lips of a good, zealous priest.

The truth is so plain, the sinner cannot deny it; it makes an impression upon him, it leaves him no rest, he must change his life and go back to the happy times of his childhood, that is, he must begin to pray as he had learned it from his dear, good mother, now resting under the soil. Oh, he hears her voice so distinctly, she seems to speak through the priest and to beckon her son, or her daughter, to come back to God. And the sinner, what will he do? He will shed a few tears, make a good resolution to do as this heavenly voice tells him, but scarcely has he left the church, the tears are dried, the resolutions are forgotten, and instead of making a good confession and becoming reconciled with God, the impenitent sinner commits a new sin by casting aside this grace of God and this call of a loving Savior. How many of these I have just pictured are in every parish? Ask the heart-broken good old mothers what has turned their hair so gray and why they are so disconsolate, and they will tell you that it is just such a son, or such a daughter, who is making life miserable for the poor mother. The wind that turns these reeds and makes them so weak in religion, is the pressure of business, they have no time for confession; or it is the example of others, who are men standing high in society and do not go to church and confession! It is the thought that they are still young and have plenty of time for conversion; but they forget that their passions are growing stronger from day to day, that the little string becomes a rope and finally a strong cable, if you keep on adding strand after strand! How many have deceived themselves and hoped for a time that never came. Death broke the reed and the impenitent sinner was lost! Are you anything like this? Or is there any one in your family who is impenitent and for whom you have all reason to pray?

Others again go to confession, are reconciled with God, and still may be compared to "reeds" for the reason that they do not remain firm in their resolutions, and are constantly relapsing into sin. The wind of temptation turns this feeble reed and causes them to forget their holiest promises to the priest. See how some good men who have but the weakness of loving drink more than they should, go to confession. They are so happy at the holy altar-table, they feel so strong, that nothing in the world will bring them back to sin. And perhaps the very evening of the Communion-day will find these men in the saloon, with the same old sinners and drunkards, at the same unholy tables and with the same unholy book of cards! And then they wonder, that they cannot find home, and that all happiness has vanished from their hearts. Poor sinner that you are! You forget that the devil, who has been cast out of your soul through holy confession, is still alive, and that he is very eager to get back into his old home, and that it is for you to keep him

out. And to do this you will have to fight and struggle bitterly, and above all, avoid the dangerous occasions of sin. Did you never know this, or did you think that you form an exception from all other mankind?

The last class is much better than those just mentioned, but more numerous and just as dangerous. I mean such pious souls, who avoid mortal sin, make an honest effort at times to become Saints, and still make so little of the thousands of venial sins they commit every day, and do not even notice them. They gossip about everybody, they criticise in a careless manner everything that does not suit them, they are constantly finding fault with others, they have their little enmities and the like. These things are not mortal sins they say, and others do the same, and what not, to excuse themselves. The wind that turns these "reeds" is carelessness in their prayers, which they omit if they are not in a humor to say them. They go to confession to one priest, and then to another, and are highly pleased with the one, who never corrects their little faults, and who never admonishes them as to the dangerous condition of their soul. Now, dear friend, to what class do you belong and what will *you* do to prepare yourself for Christmas?

B. B.

Sketches of the Life of Our Holy Father, Pius X.

(Written for St. Anthony's Messenger by B.)

VIII. Supreme Pontiff.

IT is only when parting, only when we must say adieu, that we become thoroughly conscious of the depth and fervor of our friendship. This Cardinal Sarto realized fully. Thousands had gathered at the depot when it became known that the Patriarch was about to leave Venice for Rome. The illustrious Pontiff Leo XIII. had passed to his reward. The Cardinals had been summoned to meet in conclave to choose a successor for the See of Peter. He addressed to the multitude surrounding him words full of paternal affection, and exhorted them to unite their prayers to those of all Christendom, that the Savior, the great Pastor of Souls, would deign to choose for the orphaned Church a worthy high priest. His devoted flock were filled with enthusiastic admiration for their beloved Patriarch, and freely expressed their hope that he might be chosen to occupy the chair of St. Peter. He was deeply moved at this proof of their affection, and replied: "Dead or alive, I hope to be soon in your midst again, my children. Meanwhile, pray for me and the conclave."

A last loving adieu, and the train disappeared in the distance. The idea of becoming Pope was so far from his mind that he purchased return tickets for himself and attendants. On arriving at Rome, he took up his abode in the Lombard College, took his meals with the students, and mingled as freely with them at their recreations as his duties would permit. The Cardinals, sixty-two in number, repaired on the first of August, 1903, to the conclave, an inclosed apartment, in which the successor of St. Peter is chosen. At the first balloting, Cardinal Rampolla scored a majority, though not a sufficient number to secure his election. In the succeeding ballots Cardinal Sarto led, and finally, August 4th, on the seventh and last ballot, the two-thirds majority in his favor was reached. This placed his election beyond a doubt. The humble and gentle Sarto was Pope. When Cardinal Oreglia, Camerlingo of the Holy Roman Church, asked him solemnly, according to custom, whether he would ratify the choice made, he was silent for a few moments, then answered, with tears: "If this chalice may not pass away and I must drink it, the will of God be done!" When asked under what name he would be known as the head of the Church, he answered: "Pius X."

Soon the glad tidings of the election spread abroad. It was solemnly proclaimed from the balcony of St. Peter's at 11:45 o'clock in these words: "I announce to you glad tidings of great joy; we have a Pope, His Eminence Cardinal Joseph Sarto, who has assumed the name of Pius X." The whole Catholic world was filled with joy. "Long live Il'leone di San Marco!"—"the Lion of St. Mark"—resounded on all sides.

After the newly elected Pontiff had received the homage of the Cardinals, he gave them the papal benediction, and begged them, in a voice choked by sobs, to remember him in their prayers. The coronation was celebrated on August 9th, in the Church of St. Peter, so that all might be admitted to witness the grand ceremonial. There were probably about 80,000 persons present. The coronation is always a grand and solemn rite. At nine o'clock Pius X. was conducted in procession from his apartments to the Church of St. Peter. The grand procession was opened by the Generals of various Orders, then came many high dignitaries, followed by the bearers of the tiara, the triple crown, and by the sixty Cardinals accompanied by their respective chaplains. The Pope now appeared, borne on the "Sedia gestatoria," surrounded by the noble guards in their richly decorated uniforms; these were followed by the chamberlains in their picturesque Spanish costumes. Last in the procession appeared the commander of the guard, the princely throne assistant, the Bishops and Prelates of the papal

court, in truth an imposing pageant worthy of the ruler who holds dominion over the whole earth. The procession halted in the fore-court of St. Peter's. Cardinal Rampolla now approached His Holiness and greeted him in a Latin address. The procession then moved forward to the Chapel of the Blessed Sacrament, in which the adorable Sacrament was exposed for adoration. The Pope descended from his throne, and knelt bowed in lowly and fervent homage before his God concealed under the species of bread.

In the Chapel of St. Gregory the procession again halted, and the Cardinals did homage to their newly-elected Sovereign, Pius X. A portion of the Roman Breviary was chanted here. During Tierce the Holy Father vested for offering up the august Sacrifice of the Mass, as also the assistants, who were to take part in the solemn rite. These preparations concluded, the procession wended its way to the high altar. The spectators burst into a storm of applause. A very beautiful and touching ceremony followed. A priest burned three times in succession a tuft of tow, and turning to the Pope, said: "Holy Father, thus passes away the glory of the world." The tiara was then placed on the venerable brow of our Holy Father, and the grand pontifical Mass began, at the conclusion of which the procession left the Church of St. Peter.

Pope Pius X. in his first encyclical of October 4, 1903, outlined his policy as Head of the Church in the following terms:

"Trusting in the power of God, we declare that in governing the Church our sole desire is to renew all in Christ, in order that in all and for all, Christ may be. Some may seek to discover in Our minds secret aspirations leading to worldly aims and party spirit. In order to prevent expectations so vain, We declare that Our resolve is to act, by the grace of God, in no other capacity than as a servant of the Most High, by Whose appointment and power We shall guide the Church; God's cause is Our cause, to which We are resolved to devote all Our energies, to sacrifice all, even life itself. If a motto is asked of Us expressive of Our will and determination in this regard, it is: 'To renew all in Christ.'"

True to this motto, our Holy Father has introduced the following great and important reforms:

1. The reformation of sacred music, by which it is ordained that the Gregorian Chant is to be introduced in its original purity into all the churches, and figured music banished.

2. The restoration of the apostolic visitations in all the churches of Rome and all the dioceses of Italy, by means of which many abuses will be extirpated and zeal and piety fostered in the clergy and laity.

3. Reform in the education of the clergy:

(*a*) By the ordinance, that all the candidates for holy orders are required to devote themselves to the study of theology for four years, and three years to the study of philosophy.

(*b*) By the abolition of the Italian ecclesiastical seminaries, which had proved unsatisfactory, and the establishment and aggregation to the prosperous district seminaries, in which their very best faculty presides and in which the studies prescribed by the Italian universities could be successfully pursued.

4. Reform in teaching of Christian Doctrine, not only in Italy, but also in all other countries.

5. The condemnation of the heresy known as "Modernism" and the adoption of energetic measures for its suppression. The introduction of universal and binding ecclesiastical laws. The beginning has already been made by the promulgation of laws regarding marriage.

6. These great reforms will be supplemented by the establishment of an international commission of learned Catholics, for the promotion of true science in Catholic circles, and the revision of the text of the "Vulgata."

And now, dear reader, were we not fully justified in our statement, when in the beginning of this sketch of the life of our Holy Father Pius X., we asserted that we have every reason for profound gratitude to Divine Providence for having called at this critical epoch, the right man to steer and guide the bark of St. Peter with a firm and steady hand? Let us stand by him faithfully and submit lovingly to his direction. Daily let our prayers arise to the Divine Pastor, that the life of our beloved Pontiff may be prolonged for many happy years, for the welfare of the Universal Church. May happiness and prosperity be accorded him in richest measure! Let us unite frequently in the beautiful prayer of the Church:

"Almighty, eternal God, have mercy on thy servant, our Pope Pius X., and guide him in Thy goodness on the path of salvation, in order that by Thy graces he may desire and steadfastly fulfill what is pleasing to Thee, through Jesus Christ, Our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost." Amen.

Duty and Honor.

You cannot go through life, no matter how humble your sphere without being called upon many times to decide whether you will be true or false to honor and duty. Duty and honor must go hand in hand—there can be no divorce between these words. You can make your lives useful, beautiful and noble. You can make them worthless and contemptible.

(For St. Anthony's Messenger.)

Plain Truths Plainly Told.

WRITING about bachelor-men and bachelor women, we feel like a youthful "William Goat, seeking a head-end collision with a runaway freight train, for when such opposing trains of thoughts try to pass on a single track, there's going to be trouble sure."

In fact, it's "gall," as Mr. Brann says, "what makes a man aspire to the governorship, or to air his asininity in the Congress of the United States, when he should be fiddling on a stick of cordwood with an able-bodied bucksaw. Gall is what causes so many ladies to rush into literature instead of the laundry, to become poets of passion instead of authors of pie."

Yes, it is "gall" what makes so many ladies and bachelor-women rush into factories, stores, offices and into all kind of men's business places; and while they are employed, the men hang around the street corners, or idle their time away, wearing out their breeches on curb-stones and saloon chairs. Surely, it is "gall" to complain of hard times, while so many thousands and thousands of ladies do work cheaper instead of staying at home, and give the men a fair chance to demand their just wages for man's honest work!

Let us be honest enough to acknowledge that the "rush" of women into every branch of labor and money earning, works upon the labor question and bread-winning issue of the day, not unlike a pound of putty in the stomach of a dyspeptic.

Says a well-known authoress—and she being a sister of their own sex, women will not make complaints nor excuse—speaking of bachelor-women working out their living: "By far the majority are doubtless those who have rooms and take their meals anywhere, or if they board where they room, they have little sympathy—in case of sickness—from their associates. Consequently, if illness overtakes them, they are alone, and only by chance attract the little attention of some one who will give them the care so necessary in such cases.

"We honor the women who have the courage to take up arms against the ills of life to which they are subject; at the same time, however, one should feel disinclined to encourage the prevalent disposition on the part of young women in this country to be independent of the stronger sex.

"On the contrary, they should be entreated to follow the teachings of St. Paul, who said: 'I will therefore that the younger—women—

marry, bear children, be mistresses of families, give no occasion to the adversary to speak evil.' (1 Tim. v., 14.)

"In these days of crowded avenues in every profession and vocation it is more and more difficult for men to succeed, and still harder for women to steer clear of the difficulties that beset them in their struggle for existence or the gratification of their ambitions. It would be easier to share the fortunes of a worthy husband, notwithstanding it might be necessary to economize and make sacrifices for a time.

"If grim necessity forces women to join the great army of bread-winners, let them have an equal chance with men. Pay them like wages for like services. But spare our young women from like experiences as long as possible. Let them learn the art of home-making and housekeeping, and they will find that they will attract the love and respect of husbands who can and will be bread-winners for them, and who will love and cherish them in sickness and health, and give them an opportunity to develop whatever of talent they have in their homes.

"Far too many imagine they have some special talent, and that they have a career before them, and that they must put everything aside and devote themselves to the development of their special gift. Innumerable men and women have subjected themselves to every privation, livd in mean rooms with insufficient heat, existed on the poorest food, to cultivate their musical, artistic talents or tastes, to find after months and even years they have accomplished naught save broken health and the loss of much valuable time.

"Another class are the many young women who scorn household duties and would rather stand from eight o'clock in the morning until six o'clock in the evening—and even later in cases of emergency—in a department store, or address envelopes in some business house, or do typewriting, or work as a 'Hello-girl' at the 'phone, etc., etc., for from $2.50 to $5.00—the maximum sum per week—and board themselves, than to do the housework in their own home or for an employer who would give them $3.00 to $7.00 a week, furnish their rooms and board."

And we must not forget another class of young women who have a comfortable home, who need not seek employment for their own support nor for others depending on them, but who are simply prompted and pushed on by the foolish ambition to earn extra "pin-money" for the gratification of their unconquerable pride in stylish dressing, which otherwise their more prudent parents would not allow them. One can only pity such senseless creatures who make a clothes-horse of themselves! Beg pardon? No; for we mean what we say, and what we said we have said after due consideration!

Indeed, "cultivate the hearts as well as the minds, and the domestic

virtues in our girls, and we shall have fewer physical wrecks and more happy homes in this country,"—yes, in this country of wealth, where any willing man, husband or brother, can earn a living for his wife and family, or for his sisters.

Christmas Thoughts.

Christmas chimes are ringing through the still air. The song they sing is ever old and ever new. It is the beautiful story of the Christ Child. What wonder that Christmas has become the children's day! The events of our childhood rise from out the distant past with vivid pictures of Christian parents, of the Christmas tree and of Christmas gifts. We live these days over again with the children around us. Home and church are aglow with lights and festive decorations. The spirit of the Infant Jeusus, which has entered so deeply into the hearts of men and left the great monuments of Christian genius and of Christian charity, is exerting its magic power on our daily lives. "Glory to God and Peace to men" is the refrain which brings men nearer to God and closer one to another. The barriers of race and position, of pride and passion, are swept away. We kneel before the Crib in the surroundings of that first Christmas night. The heart breaks forth in hymns of prayer and praise. "A child is born to us, and a son is given to us; and the government is upon his shoulder; and his name shall be called Wonderful, Counsellor, God the Mighty, Father of the world to come, the Prince of Peace."—*Rev. J. T. Driscoll.*

The Lesson of the Feast.

God, the Infinite, came to visit His people, and He came as an infant of a poor woman, who found shelter in a stable, and He was laid in a manger. He came thus to win by human tenderness the heart of every creature. No heart was too poor, or too bad for Him to seek. When they saw Him in His helplessness and His Poverty their hearts were touched, and they were sorry for the sins that had come into their lives. The Infant Jesus taught them that the one great thing necessary in this world was union with Him. Not only did He want their love, but they must want Him. Nothing else really mattered. What a rebuke to the pride and false greatness of the world was the Infant God! What the world needs is more love of God—not wealth, health, strength, social position, physical or mental gifts, but only a little more love of God. That is the lesson of Christmas.

For Our Young Folks

The Two Sisters.

(Written for St. Anthony's Messenger by B.)

CHAPTER X. (Concluded).

PUNCTUALLY at five Harry put in an appearance. Natalie requested Stella to inform her sister that she had gone out for a walk with a friend, and that she would return in ample time to accompany her to the opera.

Many an eye followed admiringly the handsome boyish cavalier and the beautiful girl he escorted, as they strolled toward the park. It was an afternoon rich in sunshine and fragrance. A fairy-like mist of opal tints hung over the shimmering waters of the great river. Arrived in the park, Harry selected a shady nook.

"Is not this a beautiful scene, Harry? It seems as if peace dropped from the pinions of the perfumed Zephyr. Say, is it not restful, and oh, so beautiful, while the soft spell of the tender charm of the South broods over all?" she asked, dreamily.

"And yet, I shall be restless and unhappy until you make me a very solemn promise."

"You are exacting, Harry—quite an autocrat. What are your Serene Highness' commands now?"

"Not commands, Natalie, but a very earnest request."

"You know, Harry, that I would do anything within the limit of right and reason to make you happy."

"Is that true, Natalie?" and his dark eyes fairly glowed with joy.

"Can you doubt it?"

"Then the clouds are all gone, Nat; for you will promise, won't you, to keep all—all these dudes down here at arm's length and wait for me? See, Nat, I'll soon have attained my majority, and if you are true to your word, I'm going to make a man of myself—graduate with distinction, and—well, you know, I mean you'll never have reason to be ashamed of me. Do you promise to wait for me?"

A crimson flush dyed her flower-like face for a moment; then she became deadly pale.

"Why, how strangely you talk, Harry!"

"Not at all, Nat. I cannot be happy, and I'll do something desperate, and I'll just go to the deuce, if you don't promise. Natalie, you must promise! Now promise!"

"Harry, what foolish thoughts you're entertaining. Why, you should set your mind upon your studies. We are both too young to make any such promises."

"Not at all; I am quite old enough to know that I cannot be happy without you."

"Nonsense, Harry; you are teasing now!"

"You know I am terribly in earnest, Nat, and you are just trying to bluff me. No use; I insist on you giving your word of honor."

"You must not think of anything of this kind without your parents' knowledge and consent," said Natalie, decidedly.

"As if the Governor and dear old Mom would hesitate for an instant!"

"You forget, Harry, that I am only a governess, dependent in your father's house."

"That's a mere accident; you are, in reality, a countess born."

"And not only that, I'm a Catholic," she added.

"Oh, we all know that; and if Aunt Eliza could get over the fact of almost joining you, I am sure it would not bother me."

"It would form a very grave objection in my case. Catholics should not contract alliances with persons not professing their faith."

"Any faith that suits you is all right to me," replied Harry, lightly.

"You are too indifferent; religion has no weight in your calculations whatever, I see; whereas with me it is vital."

"Well," said Harry, "I am content to become a Catholic to suit you. If Aunt Eliza could stand it, why couldn't I?"

"That would not do, Harry. If you accepted the teaching of the Church merely to satisfy me, it would amount to very little. Come, now, Harry, we've always been the best of friends; let us understand each other thoroughly. You must perceive that I cannot make any binding promise without the consent of my sister and our friends, just as little as you can without the approval of your parents and relatives," she answered, firmly.

"Even should they get stubborn, which is scarcely possible, or rather it is altogether impossible, I am practically independent. You may not know that I am Uncle Albert's heir, and have every prospect of inheriting a large fortune, not counting my share of the family inheritance," he answered, with a dash of pride.

"Oh, money is no consideration with me. We must both resolve to do what is right. I must be guided by the requirements of my Church and the decision of my friends."

"O Nat! are you going to fail me?" and the pain in his voice went to her heart. "Nat, could you throw me over like that?"

"Oh, I cannot promise anything definite at present, Harry, as matters now stand."

"Supposing the parties concerned were to raise no objection?" inquired Harry, eagerly.

"The principal objection would still exist—you are not a Catholic."

"Natalie, don't be a bigot. You have too much good sense for that. But will you, at least—for you are now very cold and hard, not a bit like my old chum—promise to give me time to settle things; and don't —I couldn't stand it—encourage anyone else?"

"Oh, I can freely promise you that."

"Then you'll wait for me?" he asked, breathlessly; "then all will be right. I'll study up your religion," he answered, the light of hope gleaming in his dark eyes.

"I can rely enough on you, Harry, to feel convinced that you would be perfectly frank in this matter, to which, as you know, I attach the greatest importance."

"You are worse than a Mohammedan, Nat; a perfect fanatic!"

"I must hold to my convictions, Harry," she answered, smiling at the rather equivocal compliment.

"Now I understand you perfectly, Nattie; you will give me a chance. You will wait, and if we are true to each other, things will come around all right, I am convinced," said Harry, hopefully.

"You forget one very essential point, Harry—prayer. I, for my part, will implore light and grace from above to do the right thing."

"All right, Nat, just you go in at praying for us both; I'm not strong in that line."

Natalie sighed, as she looked into his frank face and realized how indifferent that noble young heart was to the Adorable Being who had endowed him so richly with rare gifts of intellect and fortune.

"Now, Harry, do you not think we should turn our faces homewards? I do not know how Valerie will look on this adventure. French girls, you know, are very reserved."

"Pshaw! we are free Americans. What do we care for French prudish notions and nonsensical restraints?" answered Harry, loftily.

"Oh, I would not shock Madame Froissart for worlds; she is such a cultured, high-bred lady. Come, now."

"Why, I was just beginning to enjoy myself, after all this worry; but I suppose I must," said Harry, reluctantly.

"Certainly, and you must also pay your respects to Madame Froissart and have a little chat with Valerie. You two got on famously together at home."

"Valerie is pretty respectable for a French girl, but too aristocratic for my democratic notions. If she interferes with our concerns, however, we shall certainly fall out."

The walk home was delightful and thoroughly enjoyed by the two young people. Arrived at the imposing residence of Madame Froissart, Harry suddenly discovered that he was bound to catch the evening

train. He had time only for a very cordial greeting and a hurried farewell. He retained Natalie's hand in his warm clasp, and then whispering, "Remember," ran lightly down the marble steps to catch a passing car.

"In the name of wonders, what brought Master Harry here, and how long have you been entertaining him?" asked Valerie, in great surprise.

"Quite a little while, Stella tells me. It seems the young man is bashful with strangers. His father, Mr. Gray, no doubt has called him to Pensacola," said Madame Froissart.

Natalie appeared embarrassed, but she was too sincere to equivocate.

"No, he does not intend going to Pensacola. He is about to join the family at the home of his grandparents, with whom he is a prime favorite," she answered, blushing violently.

"Singular," murmured Valerie. But she observed the pained expression on Natalie's expressive countenance, and made no further remark.

Madame Froissart observed carelessly: "These young Northern gentlemen are rather erratic in their movements; it appears this particular one has taken up a great deal of Natalie's time. We shall have to hasten our preparations to attend the opera; the carriage will be around at eight o'clock sharp."

Natalie seemed lost in thought while preparing to join her sister; not even the bewitching strains of the "Somnambulist," notwithstanding her intense love of music, could rouse her interest. Madame Froissart noted the abstracted air of her youthful protege, and was not slow in divining its cause.

"Valerie," she remarked, when the young girl came to bid her, as usual, good-night, and proffer her the delicate attentions of a loving heart, "keep a watchful eye on your young sister; that boy admirer of hers will press his suit at every risk."

"I regret that Harry is so persistent in his attentions; still, as they are both so young, he will likely change his mind; he seems to be rather impulsive. Some of the Northern belles will no doubt captivate him ere long," said Valerie, hesitatingly.

"Possibly; but the boy appears to me not only impulsive, but also very determined."

"I have not the least doubt of Natalie. I am confident that she will do nothing without your advice, dear Madame, and your approval."

"I do not anticipate any complications in this affair. Natalie is very devout and quite as sensible."

That night, before retiring, the sisters had a long and confidential talk, which completely reassured Valerie.

The holidays passed by like a bright dream, and Natalie was obliged to leave for her Northern home, to again take up her duties with the Gray family.

St. Anthony's Department

St. Anthony's Ever Ready Help.

AFTER having looked over the mail, the postal clerk noticed that a registered letter, which he had received, was missing. He took up the letters separately and scanned the covers—but fruitlessly. If it was not found he would be obliged to pay the sum contained from his own income, which already was hardly sufficient to support himself, wife and children. A happy idea struck his mind. He remembered his wife oftentimes praying to St. Anthony with wonderful success. Hastily he returned home, told his wife of his misfortune, and she and the children got down on their knees before a little statue of St. Anthony, and with fervor prayed to him for his intercession in their behalf. The next morning, when the train arrived, he inspected the mail-pouch, and there found at the bottom the eagerly sought letter. By inadvertence it had been dropped into the outgoing mail, and the same way it returned, through the good graces of St. Anthony.

* * *

A noted merchant, member of the Centre-party, had brought last autumn, from a trip through Italy, medals of St. Anthony, purchased and blessed at Padua. He distributed them to the members of his household, to friends, and among others to two members of a Protestant family, who wore them very reverentially. Shortly afterward the mother of these young men, whilst attending a picnic, lost her wedding ring. She first perceived her loss on her return home, and disconsolately she apprised her children of her misfortune.

"That's all right, mother," said the young men; "we have a medal of St. Anthony; we will find the ring."

They mounted their automobile, and returning to the woods of Thuin, where the picnic had been held, they without difficulty found the road upon which they had been promenading. One of them espied at random a bunch of grass. Stooping, he got hold of it, and there before his astonished view was the object of their search—the wedding ring of their mother.—(Translated from "St. Antoine de Padoue," by Rev. G. S., O. F. M.)

—MANY souls have died in impenitence who would have been saints had they encountered in their paths a soul who pitied and loved them, and simply told them so.

St. Francis Seraphicus College.

SINCE our last report congratulations on account of the golden jubilee were received from the Most Rev. Archbishop of Westminster, London; Very Rev. Fr. Maximilian, O. F. M., Provincial of Fulda, Germany, and from several confrères engaged in foreign missions.

After an intermission of several red-letter days, commemorative of the fiftieth anniversary of the college, our students returned to their studies, indeed much refreshed and animated with new zeal by the respite granted them. Assuredly, the event will ever be among the most pleasant reminiscences of their college course.

Our sincere thanks to the Rev. Zephyrin Engelhard, O. F. M., an alumnus of the college, for his latest historical work, "Franciscan Missions and Missionaries in California." The Rev. Fr. Egbert, O. F. M., entertained the students on two successive evenings with highly interesting lectures, illustrated by stereopticon views.

During the past month two of our students have discontinued their studies and one was received.

The professors and students mourn the loss of one of the foremost Franciscan educators. Father Ambrose Sanning, O. F. M., who departed this life on November 6th, was for a score of years intimately associated with our institution as vice-rector and professor, and in this capacity devoted himself with might and main, and with eminent success to the work of priestly education. Without doubt his name will be held in high esteem by his former pupils. May his soul rest in peace! The students offered up fervent prayers for the repose of his soul, and, after having assisted at the solemn funeral rites, accompanied his mortal remains to their last resting place.

In this final issue of the MESSENGER for this year we desire to express our profound gratitude to the benefactors of our college.

Dr. Chas. H. Meyers, Dr. John Ranly and Dr. Emil Bayer, our eminent physicians and specialists, are deserving of honorable mention and explicit recognition for their charitable, gratuitous services in behalf of our students.

We deem it appropriate to call attention to the fact that our Holy Father Pope Pius X. has recently granted a Plenary Indulgence in the hour of death to all the benefactors of our Seraphic College. A Merry Christmas to all the friends and benefactors of our students!

—WHEN the Faith is assailed, we should confess ours openly and without fear.—*Ven. L. de Blois.*

Book Notices.

Benziger Bros., New York, Cincinnati and Chicago, have sent us the following new publications just issued from their press:

THE SHADOW OF EVERSLEIGH. By Jane Lansdowne. 12o, cloth bound. Price, $1.25.—Both the story and the treatment may be called *peculiar*, and will be a novel treat to the readers of present day romances. The plot has to do with a promise made on a death-bed, and the failure of the heroine to keep it, causes her much trouble and anxiety of mind.

ROUND THE WORLD. A series of interesting illustrated articles on a great variety of subjects. Vol. V. With 97 illustrations. 12o, cloth bound. Price, $1.00.—This is an excellent book of travel, and admirably fitted to the home circle. The contents of the present volume embrace the following subjects: "Cattle Trail of the Prairies," "Life Aboard a Whaler," "Through the Catacombs," "Japanese Ware," "The Castled Rhine," "Truck Farming," "Making Guns for Our Warships," "The Procession of the Relic of the Precious Blood at Bruges," "How We Took the Old Forts," "In a Land of the Past," "The Legend of Juan Rubio."

THE STORY OF ST. FRANCIS. By M. Alice Heins, Tertiary of St. Francis. With a Preface by Rev. Father Cuthbert, O. S. F. C. With five illustrations. 12o, cloth bound. Price, 75 cents.—This admirable little book which was written specially for our boys and girls, tells them of St. Francis' great love of God and of his fellow creatures, of his entire unselfishness, his patience in trials and sufferings, his constant cheerfulness, and his way of never being discouraged.

From the well known publishers, *Fr. Pustet & Co.*, New York and Cincinnati we have received a new edition of the popular work: IRISH WIT AND HUMOR. Anecdote Biography of Swift, Curran, O'Leary and O'Connell. 12o, cloth bound. Price, 50 cents.—This interesting little volume needs no special introduction to our readers whose cradle stood in dear old Ireland. The fact that 26,000 copies have already been sold speaks for itself.

The same firm has just published a fine collection of HYMNS FOR THE ECCLESIASTICAL YEAR, compiled, arranged and harmonized by *Alphonsus Dress*. Two editions have appeared simultaneously—one in folio size, containing 58 pages, with organ accompaniment, price $1.25, and a smaller one, 4¼ x 6½ inches, with one voice part, retail-

ing at 35 cents. Good English hymns are a scarcity, and we are grateful to the compiler for giving us such a fine selection, but above all for the elegant accompaniment which he has provided. This work, which also contains *Latin Hymns,* viz., three "O Salutaris," five "Tantum Ergo," "Pange Lingua," etc., ought to be especially welcomed by organists in charge of children's choirs. Both editions are well-printed and elegantly bound in cloth.

The Tertiaries' Manual. A Prayer-Book for the Members of the Third Order Secular of St. Francis of Assisi. By a Franciscan Father of the Province of the Sacred Heart. Price, 25 cents. *Address*: St. Joseph's Seraphic College, Teutopolis, Effingham Co., Ill.—A handy little book containing, besides the Rule and the Ceremonial of the Third Order, daily prayers, novenas, litanies, etc., a complete list of all Indulgences granted to the Tertiaris of St. Francis.

We wish to call the attention of organists to Volume II. of Select Chants (Solesmes Version), published by J. Fischer & Bro., 7 Bible House, New York City. This small volume of 58 pages contains a choice selection of Motets for Benediction and Antiphons to the B. V. Mary, the organ accompaniment being arranged by the celebrated Ignace Mueller. Price per volume, 25 cents.

The Gulf Coast Magazine, published quarterly by William Doherty, Kingsville, Texas. Vol. III., No. 4. Price, 50 cents per year.—All who may be looking for good and cheap land, and anxious to find an ideal spot for a new home in the southern part of this country, should correspond with Mr. Doherty, whom we know to be an honest and trustworthy gentleman, and who will be glad to give all necessary information. The present number of his magazine is replete with interesting descriptions of farms and the products raised thereon, and beautifully illustrated.

Silence.

What a noble weapon is silence. It turns aside the tempest of anger. Before it hatred and malice are abashed, if not defeated; slander and detraction are hushed in its presence; the babble of idle gossip soon grows tired in the face of its rebuke. If we could but keep silence the world would be rid of half its evils.

Chronicle of the Order

Rome.—On Monday, November 16th, the solemn celebration of the Holy Father's "Sacerdotal Jubilee" took place in St. Peter's. Since the day of his coronation in 1903, Rome has not witnessed such a splendid religious demonstration. The great basilica was brilliantly illuminated by thousands of electric lights and candles. In the great procession conducting the Pope to the church were 34 Cardinals, more than 300 Bishops and Prelates, and hundreds of priests and religious. Cardinal Rampolla, in the capacity of Archpriest of St. Peter's, received the Holy Father in the vestibule. The Sistine choir, directed by Abbe Perosi, discoursed some excellent music specially composed for the occasion. After the Solemn Mass celebrated by His Holiness, and which was attended by the members of the Roman nobility, the diplomatic corps, the special ambassadors of the royal courts of Europe, and more than 70,000 of the faithful, the Holy Father bestowed the Apostolic Blessing, and returned in solemn procession to his quarters in the Vatican.

—(Correspondence.)—On November 5th, at half past eleven o'clock the Holy Father received in private audience the Most Rev. Fr. Minister-General, Dionysius Schuler, who had come with the Procurator-General and the Definitors-General of the Friars Minor, to offer His Holiness the good wishes and prayers of the entire Franciscan Order and of the Tertiaries throughout the world, on the occasion of his "Sacerdotal Jubilee." At the same time the Father General expressed his sincerest thanks for all the love and kindness bestowed on the Order by the Holy Father. At this juncture the Pope interrupted the Fr. General, saying: "It is for me to thank the Friars Minor for all the good they have done for the Church of God throughout the world, and for what they are still doing. I love all religious Orders, but in a special manner that of the Friars Minor whose Protector I am."

Continuing, His Holiness then related how as Bishop of Mantua he stood on good terms with the Religious, and how he had in a Pastoral Letter shown up the Religious as the most valiant soldiers of the Catholic Church. Thereupon the Fr. General presented the offerings which the "Poor of Christ" in conjunction with the Tertiaries of St. Francis had gathered from all parts of the globe, as a token of their love and affection for the Vicar of Christ. The Jubilee offerings were enclosed in a handsome case covered with white leather and artistically decorated by the Franciscan Missionary Sisters of Mary. After opening and inspecting the case, the Holy Father graciously said: "May God bless and reward all who contributed to this offering!"

After again admiring the beautiful work of the Sisters, the Holy Father spoke in high praise of the grand work performed by the Institute of the Franciscan Sisters of Mary. He then feelingly spoke of the great loss the Church and the Order had sustained by the recent death of Archbishop Santarelli, O. F. M. In conclusion His Holiness bestowed his most affectionate blessing on the entire Order of Friars Minor, St. Anthony's College, and in particular on the Most Rev. Fr.

General. Highly pleased, and their hearts filled with fervent love and affection for the Holy Father, the Fathers left the Vatican. (Fr. A. S., O. F. M.)

England.—The Triennial Chapter of the English Franciscan Province took place on September 30th, at St. Anthony's monastery, Forest Gate, London. Rev. Fr. Hugoline Storff, Ex-Minister of the Sacred Heart Province in the United States, who had been appointed by the Most Rev. Fr. General to visit the Province, presided at the Chapter. The following is the list of elections: *Provincial*: Very Rev. Fr. Osmund Cooney; *Custos* and *Definitors*: Fathers Alfred McLaughlin, Andrew Egan, Athanasius Johnston, Herbert Doyle and Cyril Connor. *Master on Novices*: Fr. Thomas White. *Prefect of Studies*: Fr. Laurence Costelloe.

France.—A remarkable Tertiary Congress was held at Paray-le-Monial from the 9th-11th of August. The assembly was under the presidency of Msgr. Villard, Bishop of Autun, and was composed of Tertiaries from every part of France. The proceedings were marked by great enthusiasm, but what is of more importance they were of a thoroughly practical nature. The program which the Congress proposed to itself, was the consideration, both in theory and practice, of that spirit of brotherhood which the Third Order aims at propagating. A number of excellent practical resolutions were drawn up and adopted by the gathering.

Germany.—From September 14th-16th an international Congress was held at Bregenz, Tyrol, of the "Seraphic Work of Charity," which has for its object the support and education of poor Catholic children. Founded less than twenty years ago by a handful of zealous Franciscan Tertiaries of Ehrenbreitstein, it has rapidly spread over all parts of Germany, Switzerland and Austria. The Franciscan Capuchin Fathers of Pittsburg, Pa., have established an American branch which is already doing much good.

United States.—Cincinnati, O,—On Friday, November 6th, the *Rev. Fr. Ambrose Sanning, O. F. M.*, passed to his heavenly reward in the 62d year of his age. Born at Cincinnati, O., on February 5, 1847, he entered the Franciscan Order September 17, 1863, and was ordained priest January 6, 1870. He received for his first appointment the position of assistant at St. Francis Church, and at the same time acted as professor in the old St. Francis Gymnasium. Later on he was appointed Superior and Pastor of St. Clement's in St. Bernard, O., and then assistant at St. Boniface's, Louisville, Ky. For several years Fr. Ambrose also taught Theology in the study-houses of the Province and held the responsible position of Novice-master. Being a writer of note, he started the publication of the German *St. Franziskus Bote* in 1892, and a year later that of St. Anthony's Messenger. Owing to failing health, he was obliged to resign the editorship after the lapse of one year, and retired to St. Boniface's Convent at Louisville, Ky. Having recuperated sufficiently, he again took up his fertile pen and was a regular contributor to the above mentioned magazines, as also to the *German Messenger of the Sacred Heart.* His knowledge was widest in historical matters, and his decisions and opinions on questions of history were unchallenged. Fr. Ambrose was also a musician of great ability,

and composed many beautiful songs, hymns and masses. Notwithstanding all these accomplishments, he was as unassuming as a child, humble and kind to all who had the happiness to know him.

However, for the last two years his health had been on the decline and he retired to Mt. Hope Retreat near Baltimore, where he spent his last days, and, after devoutly receiving the Sacraments of the dying, passed to his eternal reward. The mortal remains were brought by Rev. Fr. Bede Oldegeering, O. F. M., to this city on Monday, where the funeral was held from St. Francis Church on Tuesday morning. The Very Rev. Fr. Provincial Chrysostom Theobald was celebrant of the Requiem Highmass, and was assisted by Rev. Fr. Peter Paul as assistant priest, Fr. Bede as deacon, Fr. Dennis as subdeacon, and Fr. Francis de Paul as master of ceremonies. The sermon was delivered by the Very Rev. Lucas Gottbehoede, Guardian of St. Clement's, who was a life-long friend of Fr. Ambrose. Immediately before the Libera the hymn "Quid retribuam," composed by the deceased Father many years ago, was sung by a choir of the Fathers and Clerics of St. Francis monastery.

The body of the faithful departed priest was thereafter conveyed to St. Mary's cemetery, where the interment took place. We earnestly request our dear readers to kindly remember our beloved confrère in their pious prayers, especially the *Tertiaries of St. Francis* for whose spiritual welfare he had exerted himself so much, particularly by founding St. Anthony's Messenger, which he desired to be a true *Seraphic Guide* on their way through this life to the realms of bliss above. R. I. P.

St. Bernard, O.—On Sunday, November 15th, the Rev. Fr. Benedict Haupt, O. F. M., Definitor of the Cincinnati Province and Rector of St. Clement's Church, this village, celebrated the "Silver Jubilee" of his ordination to the sacred priesthood. Promptly at 10 o'clock a grand procession wended its way from the convent to the splendidly decorated church, where the Rev. Jubilarian celebrated a solemn Highmass of thanksgiving, assisted by Fr. Bede, a classmate of Fr. Benedict, as deacon, and Fr. Sigismund Pirron as subdeacon. The Very Rev. Fr. Lucas Gottbehoede preached an eloquent sermon, in which he spoke impressively on the great dignity of the Catholic priesthood. Besides those mentioned above and the Rev. Fathers and Clerics of the adjacent monastery, there were present in the sanctuary the Rev. Franciscan Fathers Eugene and Hilary of St. George's and Philibert of St. John's Church, Cincinnati.

Fr. Benedict was born at Cincinnati, December 26th, 1860, and attended St. Paul's parochial school. The day following his first Holy Communion he entered St. Francis Gymnasium, where he completed his classical studies. At the age of eighteen he was received into the Franciscan Order, pronounced his solemn vows September 3, 1882, and was ordained November 11, 1883, by Bishop Toebbe of Covington. Shortly thereafter he was appointed assistant at St. Joseph's Church, Escanaba, Mich., where he remained for over five years. Next we see him as professor in St. Francis College, and then as assistant at St. Joseph's, Chatham, Canada. In 1891 he was chosen Master of Novices at Mt. Airy, later on Guardian of St. Anthony's monastery, and since 1900 he has been Rector of St. Clemens Church, where he has endeared

himself to all his parishioners. May he spend many more years in the service of his divine Master, and after a life full of merit receive the golden crown of eternal bliss!

Paterson, N. J.—(*Correspondence.*)—St. Mary's parish, Singac, N. J., enjoyed the blessing of a most successful mission, preached by Rev. Dominic Scanlan, O. F. M., beginning the last Sunday in October and continuing ten days, including the Forty Hours' Devotion. Several converts were baptized. On the afternoon of the Feast of All Saints, the corner-stone of the new parochial school was laid by the Rev. Ludger Beck, O. F. M., assisted by the Rev. Pastor, Fr. Stanislaus Betz and Rev. Fr. Joseph Bussen, pastor of St. Bonaventure's Church, Paterson. Rev. Dominic Scanlan delivered an excellent oration on the merits and necessity of Catholic education, congratulating the little parish on the great blessing it enjoys in so splendid a school.

—The Very Rev. Fr. Provincial, Edward Blecke, O. F. M., accompanied by Rev. Francis Koch, O. F. M., as representative of the Newark diocese, attended the Church Extension Convention at Chicago, which opened November 15th. (Fr. N., O. F. M.)

Pulaski, Wis.—(*Correspondence.*)—The Commissariat of the Polish Franciscan Fathers in the diocese of Green Bay is making good progress. Two Clerics and two laybrothers made their simple profession, while four students and five brothers entered the novitiate, and two postulants received the habit of the Third Order Regular. Two young men who have made their classical studies in Europe, and two Tertiary brothers expect to enter the First Order at an early period. Two Clerics are now taking their courses in philosophy at Green Bay under the direction of the Rev. Fr. Anthony Wisniewski, O. F. M.

Our Seraphic College in this city on September 10th has opened with thirty-one students in attendance, the Rev. Fr. Louis Kania, O. F. M., having been appointed Rector of the college. Since October, 1907, our Fathers are publishing a Franciscan monthly called *Misiecznik Franciskanski,"* which has already about 3,000 subscribers. The brothers set the type and do the printing. Furthermore the Fathers have of late also entered the missionary field, and have conducted missions, triduums and retreats in various places for their Polish countrymen, of whom 27,705 have approached the Holy Sacraments. For these and many other graces we are profoundly grateful to the Sacred Heart of Jesus and His Blessed Mother. (Fr. F. M., O. F. M.)

St. Louis, Mo.—(Correspondence, November 16, 1908.)—On October 15 St. Francis Congregation at Humphrey, Neb., celebrated its silver jubilee. Very Rev. Fr. Provincial Cyprian Banscheid sang the solemn Highmass on the occasion and preached the German sermon, whilst Fr. Marcelline Kollmeyer, of Columbus, Neb., delivered the English sermon. A bazaar was held in connection with the celebration and was well attended. The parish consists of over two hundred families, largely German, has a beautiful and spacious church built in 1894, a large Sisters' dwelling and a fine new school finished in 1906. Fr. Florence Kurzer, the present pastor, has had charge of the parish since 1899.

On October 18th the corner-stone of the new St. Francis Church at Sacramento, Cal., was laid with great solemnity by the Rt. Rev. Bishop Grace, of Sacramento. The ceremony took place in the after-

noon and began with a parade in which the acolytes, the school children, the various societies of the parish and of the Cathedral Parish and the clergy took part. The Mayor of Sacramento and the Secretary of State of California also attended. The parade was headed by the Orphan Boys' Band of Watsonville, Cal., under the direction of Fr. Ildephonse Moser, O. F. M., their excellent playing evoked the admiration and applause of everyone. Over two thousand people attended the celebration. The Rt. Rev. Bishop was assisted in laying the corner-stone by the Very Rev. Fr. Theodore Arentz, O. F. M., Commissary of California, and Guardian of the Old Mission at Santa Barbara, Cal., and by the Rev. Fr. Victor Aertker, of Fruitvale, Cal., and former pastor at Sacramento. After the ceremonies had been performed the Rev. Fr. Raphael Fuhr, O. F. M., pastor of St. Joseph's Church at Los Angeles preached in English and the Rev. Fr. Maximilian Neumann, O. F. M., of San Francisco, in German.

The new church is being erected on the site of the old one, which, together with the residence of the Fathers, had been moved. The location is a most excellent one. Sutter Fort's Park with its lake and fountains, its perennial lawns and flowers being opposite. The church will be built in the same style as were the famous old churches, now mostly in ruins, which the Spanish Friars erected in California a century ago. The plans were made by the well-known architect, Bro. Adrian Wewer, O. F. M. The edifice will be 172½ ft. long, 69½ ft. wide and about 72 ft. high; the width of the facade will be 84 ft. and the height of the two towers 112 ft. The foundation is of concrete, the walls will be built of brick but covered with cement and colored so as to give them the appearance of the old mission buildings.

St. Francis Parish was founded by the Franciscan Fathers thirteen years ago, and has grown so rapidly during the last six years that a larger and more substantial church was needed to replace the present frame structure. Fr. Godfrey Hoelters is the present pastor, assisted by Fr. Ferdinand Kenny.

On November 1st the new St. Boniface Church at San Francisco was solemnly dedicated by the Most Rev. Archbishop Riordan. Msgr. Da Silva celebrated pontifical Highmass. The sermon for the occasion was preached by Rev. Fr. Stephen, O. S. D., lately from Berlin, after whom the Most Rev. Archbishop delivered a short address of congratulation. St. Boniface church, convent and school had been destroyed by the great earthquake and fire, but have risen from their ashes in renewed glory. The buildings have been erected in the same place and along the same lines as before. Bro. Adrian directed the work of restoration. A feature of the new church are the beautiful fresco paintings by Mr. Alexius Bartuszeck, a former pupil of the Franciscan Fathers.

An unusual event recently occurred at Quincy, Ill., when Fr. Andrew Butzkueben, O. F. M., celebrated his silver jubilee as pastor of St. Francis Solanus Church. The celebration began in the evening of November 7th, when the parishioners tendered their beloved pastor their hearty congratulations. On the following morning, Sunday, Fr. Andrew was led in stately procession to the church where he celebrated a solemn Highmass, during which the Very Rev. Fr. Provincial Cyprian Banscheid preached an eloquent sermon. In the evening the parishioners

assembled in the school hall where the Rev. Jubilarian was honored by songs and addresses, and was presented with a number of valuable presents: new Stations of the Cross, many beautiful vestments, a delicately wrought chalice, an elegantly bound missal, a statute of St. Andrew, four large oil paintings 20x15 ft., and two stained glass windows. On Monday, November 9th, the schoolchildren delightfully entertained and congratulated their pastor and in the evening the young people of the parish ably presented the play: "Tried and True." On the following day a Requiem was celebrated for the deceased members of the parish, and in the evening the celebration was brought to a close by a grand torchlight procession. *Ad multos annos!* (Fr. M. S., O. F. M.)

Santa Clara, Cal.—The Franciscan Order at some time in the future may be privileged to add another of its Sons to the long list of its canonized Saints. It will be an American Saint, at that, who passed the greater part of his life in the Indian missions of distant California. This is Father Magin Cattalá, who on November 22, 1830, died in the odor of sanctity at Santa Clara among the Indians for whom he had toiled during thirty-six years. Fifty-three years after his death the Archbishop of San Francisco, the Most Rev. Joseph Alemany, O. P., instituted the canonical examination into the life, virtues, and alleged miracles of the servant of God. The report in 1885 was sent to Rome. Now, after the lapse of twenty-three years, the process is to be resumed. The Rev. Fr. Zephyrin Engelhardt, O. F. M., has been appointed to act as Vice-Postulator for the Postulator General, before the ecclesiastical court composed of the Rev. Richard A. Gleeson, S. J., as Judge; Rev. Reginald Newell, O. P., as Promotor Fidei; Rev. Engelbert Gey, O. F. M., as Notary; Rev. Maximilian Neumann, O. F. M., as Reviewing Notary; Rev. Bonaventure Oblasser, O. F. M., as Messenger or Cursor Deputatus, and a Jesuit Father, chosen by this commission, as Scribe or Secretary. The sessions at which the witnesses are to give sworn testimony will take place at Santa Clara. The next step will be an official call from the Archbishop to forward everything ever written by the servant of God. This will be sent to all the pastors of the Archdiocese. The result of these investigations will be submitted to the Sacred Congregation of Rites in Rome, after which the duties of the ecclesiastical court ceases. (Esperanza.)

Pacific Coast.—Te Rev. Fr. Romanus Wolf., O. F. M., has lately been transferred to Hood River, Oregon, and the Rev. Fr. Ewald Soland, O. F. M., has gone from Hood River to Winlock, Washington, where a new mission has been established. The Franciscan Fathers are now stationed in every state along the Pacific Coast, from Washington down to Lower California.

Obituary.

Of your charity pray for the repose of the soul of John Gately, who died September 27, 1908, at Portland, Ore.—Mrs. Elizabeth Stehmann, the venerable mother of our confrères, Rev. Fr. Prosper and Bro. Ferdinand, O. F. M., who passed to her eternal reward November 13, 1908. She had been for many years in charge of the lodging-house of the senior students of St. Francis S. College, and provided with truly maternal solicitude for the welfare of "her boys," as she fondly called them.

May their souls and the souls of the faithful departed, through the mercy of God, rest in peace!

If Miracles Thou Fain Would'st See.

(Thanksgivings for favors obtained should reach us before the 15th of the month to secure insertion in the next number.)

Sacramento, Cal., Oct. 12, 1908. I wish to give public thanks for numerous favors received through the intercession of St. Anthony, especially for the recovery from a severe sickness. A. M. N.

Attleboro, Mass., Oct. 10, 1908. I herewith express my sincere thanks to the Sacred Heart of Jesus, the Blessed Virgin, St. Anthony and the Poor Souls for bringing back a friend and finding a suitable lodging place for him. B. H.

Soldiers Grove, Wis., Oct. 18, 1908. Enclosed please find alms for "St. Anthony's Bread" in thanksgiving for obtaining music scholars, after I had made a novena to St. Cecilia. A. V. F.

Los Angeles, Cal., Oct. 21, 1908. For the speedy sale of a property I desire to give public thanks to the Sacred Heart of Jesus, the Blessed Virgin, St. Joseph, St. Anthony and St. Expedite. B. M. C.

Covington, Ky., Oct. 21, 1908. Having promised dear St. Anthony enclosed offering for the poor students, also public thanks through the "MESSENGER," if my brother should obtain employment, I herewith fulfill my promise. M. M.

New York, N. Y., Oct. 22, 1908. Over a year ago I sent a request to be placed at the foot of St. Anthony's statue in your oratory, asking the great Saint to help my daughter in her studies and in her Regent's examinations for graduation. Thanks to his intercession, she passed and received a beautiful gold medal for excellency in music. A. C.

Newark, N. J., Oct. 23, 1908. Enclosed please find an alms that I promised, if my boy should obtain a good position. Having obtained it, I herewith gratefully fulfill my promise. M. H.

Locust Valley, L. I., N. Y., Oct. 26, 1908. About six months ago I promised St. Anthony the enclosed offering for the poor students, if a certain sale was accomplished at our price. With a grateful heart I do so now. I know I have been slow, but I have kept the promise in mind all the time. M. C.

Milwaukee, Wis., Oct. 27, 1908. Again I come to thank dear St. Anthony for the many graces and favors, both spiritual and temporal, he has obtained for me, as well as for others to whom I recommended devotion to the great Wonder-worker. Enclosed alms is from a friend in thanksgiving for the grace of a happy death for her father as also for her own recovery. A. K.

Louisville, Ky., Oct. 29, 1908. Enclosed alms is for St. Anthony's Bread in thanksgiving for the recovery from a long and serious illness. Thanks to the Sacred Heart of Jesus, the Blessed Virgin Mary and St. Anthony for the restoration of my health. E. K.

Brooklyn, N. Y., Nov. 1, 1908. Thanks to the Blessed Virgin, St. Anthony and the Poor Souls for having obtained employment for my husband and for another favor obtained through their intercession. T. N.

Crafton, Pa., Nov. 4, 1908. Having sent in my request some time ago and obtained it, I herewith fulfill the promise I made then. I asked for a position and obtained it about three days before the expiration of the specified time. I express my sincerest thanks to dear St. Anthony. C. M.

West Park, O., Nov. 10, 1908. A lady of Cleveland, wishing to comply with a promise, returns sincere thanks to the Sacred Heart of Jesus, St. Anthony and the Poor Souls for help in great affliction and many other favors and graces. P. C.

Cincinnati, O., Nov. 10, 1908. I send you enclosed offering in thanksgiving for the successful passing of an examination as teacher. J. M.

Buffalo, N. Y., Nov. 10, 1908. I wish to give public thanks to Jesus, Mary and St. Anthony for the recovery of my little daughter from severe pains and abscesses in her ears, which made her hearing very bad at the time. Enclosed alms is for St. Anthony's Bread. J. J. D.

Norwood, O., Nov. 11, 1908. Enclosed offering was promised if I got good tenants for several rooms I intended to rent out, in order to be able to meet my debts. Thanks to St. Joseph and St. Anthony my request was granted. A. S.

Toronto, Ont., Canada, Nov. 12, 1908. I send you herewith an alms for the poor students which I promised if my nephew passed his matriculation examination successfully. Thanks to the Blessed Virgin, St. Joseph and St. Anthony. L. S.

Middletown, N. Y., Nov. 13, 1908. We return sincere thanks to the Sacred Heart of Jesus, the Blessed Virgin Mary and St. Anthony for the speedy and successful sale of our business, also for other favors received. MR. AND MRS. J. M. H.

Besides the above the following thanksgivings were received:

N. N., Escanaba, Mich.—M. B., Grand Rapids, Mich.—A. L. M., Attleboro, Mass.—B. G. C. M., Spalding, Neb.—M. M., Kansas City, Kan.—A. V. F., Soldiers Grove, Wis.—J. D. W., Minneapolis, Minn.—J. F. B., Brayton, Neb.—C. K., Stevens Point, Wis.—H. L., Calumet, Mich.—J. V. H., New Lexington, O.—M. C., San Francisco, Cal.—H. A. H., Watertown, N. Y.—J. D. D., Coleman, Wis.—R. T., Cincinnati, O.—N. T., Pontiac, Ill.—M. H., East Grand Forks, Minn.—A. H., Louisville, Ky.—N. N., Norwood, O.—A. E. S., Laurium, Mich.—J. C. S., Echo Lake, N. J.—M. B., Reading, O.—C. F., Providence, R. I.—A. M., Red Oak, Iowa.—E. J. B. and M. L., Shenandoah, Pa.—L. J. C., Villard, Minn.—J. C., Calumet, Mich.—A. L. G., Portland, Ore.—A. H., Cincinnati, O.—G. A. M., Allston, Mass.—M. M., Toledo, O.—A. C. A., Calumet, Mich.—A. H., Cincinnati, O.

Monthly Intentions.

Recommended in a Special Manner to the Intercession of St. Anthony and to the Prayers of His Devoted Clients.

For good and steady employment.—Good tenants.—Recovery of a lost ring.—Means to pay for a home.—For two brothers to return to their faith. Reconciliation of three families.—Conversion of twenty-four persons.—Preservation of eyesight.—Return of a lost friend.—Peace and union for several families.—Grace to overcome a bad temper.—Restoration of health.—Cure of serious nervous trouble.—Conversion to the Catholic faith.—To receive the Sacraments worthily.—Success in business and settlement of money affairs.—Protection against enemies.—For a knowledge of the will of God in the choice of a vocation.—Successful and speedy sale of property.—Means to meet due obligations.—Grace of a happy death.—Settlement and just outcome of a lawsuit.—Speedy sale of a house.—Means to pay a mortgage.—To obtain a teacher's appointment.—For confidence and peace of mind.—A favor for a congregation.—Grace of perseverance in the faith.—Return of a large loan.—Increase of faith.—Cure of various ailments. That the wound caused by the amputation of a limb may heal.—Reform of many persons, and grace to avoid evil company, become temperate and return to the practice of their religious duties.—Assistance for the poor Catholic Indian schools.—Many special, spiritual and temporal intentions.—Preservation of the eyesight of a Religious.—All intentions recommended to the "Pious Union of St. Anthony."—All intentions placed at the foot of the statue of St. Anthony in our oratory.—All readers, contributors and zealous agents of "ST. ANTHONY'S MESSENGER."—Conversion of sinners.—The Poor Souls.

Days of Indulgences in December.

On the 8th. Feast of the IMMACULATE CONCEPTION of the B. V. Mary, Chief Patroness of the Three Orders of St. Francis. **General Absolution.**

On the 25th. CHRISTMAS—Nativity of Our Lord Jesus Christ. **General Absolution.**

On the day of the monthly meeting for the members of the III. Order who have confessed, received, visited the church, and prayed for the Holy Father's intentions.

One other day which they might select, each month, on same conditions.

As often as they recite the Franciscan Crown or Rosary.

As often as they recite the "Our Father," "Hail Mary," and "Glory be to the Father," etc., five times for the safety of the Church, and once for the intentions of the Sovereign Pontiff.

Monthly Patron: ST. STEPHEN, Protomartyr.

THE PRINCE OF PEACE.